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The Christian Socialist

VOL. II. No. 22. DANVILLE, ILLINOIS, NOVEMBER 15, 1905. Whole No. 38.

Great Joy of a Long Down Trodden People

In the last months especially our hearts have been sympathizing with the oppressed of Russia. We have been feeling that their wrongs were too great to be endured much longer. As the Christian Socialist is working for the real freedom of the people—free citizenship in its fullest sense, we rejoice with exceeding joy over the good news that is filling the Russian people with such delight. We have no bells to ring but our hearts are in accord with the bells of joy that are announcing the best news that Russia's masses have ever heard. But we are more glad of what will yet come to Russia as a resultant of the present rights and privileges just granted.

Economic liberty must follow the political liberties now granted to the oppressed and long-suffering Russian people, before they can become a truly free and happy people in the full and right sense of these simple yet grand words, which sense compasses the whole sweep of human rights, inspirations, ambitions, energies and joys.

Political liberty is a great step towards economic liberty, yet it is barren of its greatest and best gifts, powers and blessings, until it has matured into economic liberty and equality, and has become the full flower of the loftiest hopes and endeavors of the noblest and truest men of all ages, the last and greatest birth in all times, of the travail of suffering human hearts.

In view of this grand end of the true spirit and meaning of political liberty, we deeply rejoice that the worst oppressed people of modern times have at last gained the great boon of political freedom.

—W. B. G.

THE WAY OF KINGS

CROWNED AND UNCROWNED

BY W. COVINGTON HALL

YE are prating of your power, but the sky of time is gray,
And the fullness of your madness it shall ripen with the day.
Ye shall waken in the moment when the great world shakes and reels,
When the mad, brute host of hunger from the slums and darkness steals;
Ye shall waken to the reaping of the fruits your hands have sown,
And the measure ye have meted to the race shall be your own.

THINK ye not that fate is idle; that your own is heaven's will,
For the wrecks that strew the æons tell that God is reigning still.
Dream ye not that Mammon conquers, trust ye not too much to gold;
For the shell is not the substance. and the flesh is not the soul.
If ye doubt it pause and listen; lift aside the veil of time:
Where is Rome and all her splendor? Where is Athens, the sublime?

WHERE are all the Persian millions? Where the proud Egyptian host?
Tell me, does Imperial Carthage still adorn the Afric coast?
Where the empire of the Incas? Where is Montezuma's throne?
Where is Spain and Spanish glory in the world once called her own?
Where are India's mighty princes? Where the Babylonian kings?
Tell me; ye who kneel in worship at the shrine of earthly things!

PROUD ye are, and will not answer—ye are swelled with folly vast—
Neither will ye heed the lesson that is taught by ages past.
Like the scribes of ancient Judah ye depend on Roman might,
But the buried Christ is risen and the truth still lives tonight.
There be some you cannot silence; there be some you cannot kill;
And the blood of martyred spirits is the seed of progress still.

LOVE and freedom still are powers in the human heart and soul,
And the great, eternal truth is marching onward to the goal!
But all words are worse than useless—reason's self ye would deride—
Ye are but the sons of folly and the slaves of purse-born pride;
Ye are strangers unto mercy; ye are deaf and dumb and blind;
Ye have never paused to listen to the human heart and mind.
Will ye not turn to justice ere your works have made it vain,
And the Marseillaise is ringing round a rebel world again?

Factors In Social Reform

BY REV. CHARLES STELZLE

JOSH BILLINGS once said, "Before you can have an honest horse race you must have an honest human race."

There is lots of horse-sense in that statement. The present industrial system is not ideal. It is the aim of thousands of earnest men to make it so. But after all, the progress that is to be made in this direction shall be determined by the great masses of the people. The question of leadership is important, but more important still is the problem of the everyday man. Any organization that influences him for the better, is helpful to bring in the golden age for which all good men are longing.

The Labor Union is a strong factor in this connection. Misunderstood, misrepresented, as it frequently is by friend and foe, nevertheless it is moulding men for better and nobler living. It has its own field. Men must not expect the labor union to perform the functions of societies which are organized for other purposes. If it works out its own problems—and they are important enough—men should be willing to give trades unionism due credit.

The same thing is true of the church. Almost every social reformer claims Jesus Christ as the champion of his particular social system, and he criticises the church because it does not boldly proclaim his theory. But it has not yet been proven that any social theory, in its practical application, will bring about the millenial dawn. Furthermore, the advocates of these systems are not clear in their own minds as to just what they want or how their schemes will work. Is it not folly, then, to ask the church to advocate a system which even its own advocates have not yet fully thought out? Back of every honestly advocated social theory there is a great moral principle. There are many definitions of Socialism. Among other things true Socialism demands "from every man according to his ability." That means a life of service. Communism demands the surrender of one's personal interest for the good of all. That means self-sacrifice. Anarchism demands the doing of right without the strong compelling arm of the law. That means justice, love, purity.

It will readily be seen that the success of any of these great social reform measures which are being presented to workingmen, is dependent upon a high, unselfish character. Christianity makes a specialty of the development of this character. That is its chief business. The principle of Jesus Christ was ideal. He struck at evil, at sin. He tried to change men, rather than methods. He did not advocate the reform measures of His day because He knew that they were insufficient for the needs of the twentieth century. He taught the principles which will be applicable to every century. That should be the chief function of the church. If the church were to advocate a particular social theory which may today be accepted by a majority, it would lay itself open to criticism in the next generation which shall have outgrown that system. It would be very easy to show how in the past the church has made that mistake. The next generation will not be satisfied with our solution of the labor problem. As a matter of fact the labor question will not be settled until the last day's work is done.

But while the church must not commit itself to any economic system, it should apply Christ's great principles of justice, of love, of service, to every problem that confronts society today.

EDITORIAL COMMENT ON ABOVE

And what would Rev. Stelzle think of a human race which claimed honesty, justice and unselfishness yet insisted upon *the rules of the race* being tricky, brutally unjust and utterly hoggish? His opposition to Socialism and his preference for the competitive struggle can not be justified upon *scientific, moral* or *religious* grounds. As I read his writings to workingmen, which have, sofar, been composed chiefly of esthetic and moral platitudes, with no attempt to discuss the labor problem in any practical way, the wonder deepens within me whether he has ever read any of the great books on sociology or socialism.

(*Continued on Page 5*)

Trend Of The Social Movement

BY GEORGE WILLIS COOKE

I HAVE been reading with great interest and delight Edward Carpenter's "The Art of Creation" (published in London by George Allen at the Ruskin House, but sold in Chicago by the Purdy Publishing Co., 78 Madison Street, $1.50). Carpenter is probably the most widely known Socialist in England, unless that other be Bernard Shaw, the presentation of whose "Super-man" in London and New York has this year awakened such great enthusiasm. We have in Carpenter one of the most virile and original poets of the time, his "Towards Democracy" ranking next to Whitman's "Leaves of Grass" in that manner of writing. He is in some respects a better democrat than Whitman, because he sees most clearly that a genuine democracy must lead on for its full development to Socialism, a fact the older poet never quite fully grasped. In English the new social idea has found so far its most complete poetical expression in "Towards Democracy," which ought to commend it to our hearty recognition, for every real social movement must have its poet.

The two prose works in which Carpenter has set forth his Socialism are widely known and read. They are "England's Ideal," and "Civilization: Its Cause and Cure." The last of these works obtained widespread recognition when it first appeared, because of its daring criticism of our boasted modern civilization as not only weak but harmful to the best interests of men and nations. Two other Socialist books of Carpenter's may be mentioned, being his "Prisons, Police and Punishment," and "Chaunts of Labor: A Song book for the People," edited by him. "Love's Coming of Age," a study of the sex-life, has been discussed with much zeal, pro and con. His "Angel's Wings" is a series of essays on art and life, and his "Adam's Peak to Elephanta," a book of travel in Ceylon and India. All these books, together with two little books about Carpenter, can be procured of the Purdy Co. They are eminently worthy of a careful reading, for Carpenter is a man who says things which strike home and claim recognition from all who are open to the reception of fresh ideas.

Those who have read Carpenter's books have found three rather remarkable tendencies in his work, remarkable, at least, in that they are not in harmony with the conventionally received opinions of the day. He is a man who thinks for himself, and whether we agree with him or not, we cannot help admiring his independence and his poetical fervor. He is a man of enthusiasms and large convictions, which carry him far onward beyond what is current in our time. The first of the tendencies I mention is his profound faith in man and the primitive instincts of the race. He is naturally and inevitably a Socialist because he has in him, as Whitman did in such marked degree, the spirit of comradeship. The second tendency is that of the rejection of modern science in its mechanical and materialistic interpretations. One of his essays gives the most searching and forceful criticism of the methods and conclusions of science I have ever read. His third tendency is toward the acceptance of a higher interpretation of the spiritual elements in man, leaning sometimes strongly to the most refined idealism of India and again to a bold explanation of the universe as the immediate product of a Self which it every where manifests and interprets.

What has drawn me to Carpenter's "Art of Creation" is the fact that he is a Socialist who is pronouncedly not a materialist. He never compromises or apologizes, but says without fear what he thinks. That others differ from him does not turn him from what he believes is truth. Therefore he has not hesitated to declare his Socialism because the gods of social opinion have frowned upon him, and not the less vigorously has he voiced his idealism because the social democracy have not given their consent. This has drawn me to him, for I delight in such a man and his courage. This has made me read his book four times, and I am likely to do so as many more, because it is worthy of it, and because he reconciles idealism and materialism on the one hand, and spiritual convictions with social democracy on the other. The reader may think this is more than any man can accomplish, and it may be confessed we have hints for this result rather than the perfect synthesis we desire; but, none the less, Carpenter has gone a long way in the direction of making many of us agree with his conclusions as satisfactory for the present.

"The Art of Creation" is a remarkable book, if a small one. No one can assume it says the final word, and I do not think it can be rightly named "an epoch-making book." It is the book of a poet, rich in literary power, noble in its beauty and its appeal to mind and heart; but it is not philosophy or science, though it contains much of both. It is a book of great suggestiveness, rich with stimulus and invigorating power, in every way the best kind of book we can read. What we need is to be awakened, to think for ourselves, to work out our own conclusions; and the book which arouses us to go beyond itself, to probe to the secret of things in our own way, is the most enriching one for our study. Such a book is Carpenter's, which often provokes one, puts him in the attitude of defiance towards it, and yet holds the interest with unflagging fidelity.

Carpenter is a socialist and he is an idealist. He says no word about socialism, except in one slightest reference in a footnote, and yet the intelligent reader can see all the way along his pages that here is richest material for socialist thought and conviction, that shall be modern, invigorating, and in the profoundest sense comradely. At the same time he is in closest sympathy with idealistic philosophy, whether presented by Plato or Hegel; and yet with a difference that is of the greatest significance, both for philosophy and for science. For the first half of the book I thought I was getting the old idealism in somewhat modern form, with an emphasis few others are now giving it, and sometimes with an almost exaggerated approach to occultism; indeed, I put the book aside early in the summer, after my first reading of it, with this estimate of its meaning and worth. After vacation, with rested mind, I turned to it again, and the more I read it, the more I realized that here was a fresh and impressive restating of idealism, and of such a kind as to reconcile it with the newest conclusions of biology, psychology and philosophy, in considerable degree.

It will be quite impossible to give here anything like an adequate idea of Carpenter's thought, for the book must be read, and not left to any clever interpretation of a reviewer. His point of view may be understood in some measure from his statement in his brief "preliminary," where he declares that we must "abandon the somewhat futile attempts which have been made in all ages to separate mind and matter, and to glorify one over the other (sometimes mind over matter, and sometimes matter over mind). These attempts have led mankind into all sorts of bogs, which we may hope now simply to pass by and leave behind. There is a distinction between mind and matter (as of two aspects of the same thing), but no real separation." This is Tyndall's conclusion when he calls matter and mind "a double faced entity," and when he boldly said many years ago, to the startling of many old-fashioned thinkers, that all the universe of to-day was contained in promise and potency," in the fire-mist from which it began. We are obliged, Carpenter goes on to say, to think of matter and mind as separate, and yet our deeper consciousness must know them as but two aspects of the same reality, which science cannot yet interpret. The universe is essentially insoluble to our ordinary thought, and is so only with the introduction of some transcendent force, "Will, Being, the Ego, a Fourth dimension, or whatever we may term it." Carpenter sometimes calls it the transcendent Ego, sometimes the universal Self. As we read on in his book we find he does not mean the old vague somewhat we cannot define, but he has worked out with the help of science, added to his philosophy, a definite conception of the larger life with which our lives are intimately associated.

In one of his most suggestive chapters Carpenter says "we must believe the final and real self to be one and universal." In another he enlarges on the thought by saying that "the whole of Creation falls together into expressions of the One endless, boundless, fathomless Self and its myriad affiliations—expressions, reached by infinite divisions into, and differentiations, fusions, and concatenations of the primitive elements of consciousness. Cells, plants, lichens, molluscs, fish, quadrupeds, bee and insect swarms, birds, planets, solar systems, races of men and animals, societies, organisms far-stretching in time as well as in space—all illustrate this conception. The whole of creation is alive." "This aliveness of all Nature," he goes on to say, "and its derivation from one absolute and eternal Self, must be realized. And if at times the multiplexity of egos seems appalling and fatiguing; then at other times their fusion and affiliation with each other into larger and grander beings, of comparative fewness seems consoling and even the conclusion of their ultimate Oneness may bring a sense of immense majesty and calm!

Such is the boldness of Carpenter's flight into the transcendental, but tempered always with scientific knowledge and insight. He conceives of the universe as a vast community of selves, each a manifestation of the Universal Self, therefore bound to each other in a comradeship of brotherly community. When we realize this brotherhood because we come to see that the self in each of us is the self in all other things that live, we find a calm and restfulness beyond every other experience beneficent. He illustrates this relationship with the universal Self, which is the unity of all the lesser selves, in which they find their being, by the infinite multitude of cells in the human body, each of which has its own individual life, which unites itself with other cells to make tissue or an organ, and all these with all the cells, finely coordinate into the universal self, the human individual. What the man is, so is the universe a vast collectivity, so knit and bound together in all its separate individualities, that it becomes one unitary and inseparable Self.

This is idealism, pure and simple, dressed out in modern phraseology. What makes it scientific is Carpenter's use of the latest conclusions of physiology and psychology In this way he largely modifies his idealism, and gives it a modern temper and result, which commend it to my acceptance. He makes much of heredity and the transmitted life which passes on through all the generations of men, linking all present life as its outcome with all past life. He accepts the law of selection, but looks at it, not from the side of environment, but from that of feeling or desire. Evolution takes place, not because the environment imposes itself upon us, but because hunger or some other need drives us out to transform the environment into ministering to the need of the creature which seeks sustenance or some other ministration. All creation has taken place in this way, because of desire, because life has called for satisfaction and perpetuation.

I am deeply interested in what Carpenter says of the transmitted life, which makes of one company, one fellowship, all that is alive or has lived. We are living this life anew, with intimate repetition of it in our own selves. "The whole of the race from which we have come," he says, "the whole route, the whole series

(*Continued on Page 3*)

THE CHRISTIAN SOCIALIST FELLOWSHIP

It seems to me that we are now nearing the time when the true demand for the Fellowship may be known. It is not the men who urge action always that make the strong lasting organization but those who will stand and wait and work.

Men who take upon themselves the work of Socialism and Christianity with the thought: "My work is a life thing with me," can alone make this Fellowship a power and a blessing to all. We have such men. Men of hope, of faith and of energy. If such men create this Fellowship it will be permanent.

These men are at work in many cases creating a social revival. They wish the support of a knowledge of what others are doing, how others find success and that others sympathize with them and will support them in their trials. Effectual organization must supply a need felt by its members. This I believe is the need that the Fellowship is to fill.

Our preliminary meeting should attempt to draw these men into sympathy and affiliation with our movement before a general assembly is called. —O. F. Donaldson.

Portland, Ore., Oct. 12, 1905.

Comrade D.

So far as I understand your plans they meet with my hearty approval. I shall do all I can to be present at the conference and think I can be there unless some unforeseen event prevents.

While my meetings have been and will continue to be weekly, they have been informal meetings. I have not organized for the reason that I am not sure that I can remain and at present do not know of any one I can leave over an organization. Nevertheless I recognize the necessity of groups being formed that will co-operate with and assist every effort in this direction thereby hastening the day when a more thorough organization can be affected.

—J. W. Wells.

Riverside, California.

Dear Comrade:

Your ideas with regard to a preliminary meeting of leading Christian Socialists appears to me a good one.

—Wm. H. Randall.

Milwaukee, Wisconsin.

Dear Comrade Donaldson:

I am of the opinion that you are exactly right in waiting until you have the matters more fully in hand than at present before trying to perfect your organization. We have found that it is of very great importance to have the movement go slowly and carefully. Every new line of effort is sure to attract cranks and before you know it they are destroying or at least discrediting the cause.

So I would say that your plan seems a good one. Look well before you leap. We need a very close alliance upon the part of sane men for the purpose of turning the trend of the movement strongly away from impossibilism. This we need right inside the party. Every comrade ought to work for this like a beaver for the next year or so.

—Carl D. Thompson.

Denver, Colorado.

Editor Carr:

I am in favor of calling the conference and in this express the judgment of a majority of the Denver Socialist Club. It is my judgment that it is premature to call it the coming winter. There is no need for haste, we should take ample time to fully understand ourselves. A year from the coming spring will be early enough, in the meantime we should fully discuss through the columns of your paper the object and intent of the congress. It should be called under the name of socialism, and not introduce any new names that may lead to contention.

—M. Larkin.

Results of the Election

The increase of the independent vote is a most hopeful sign of general revolt against boss rule and public graft, and foreshadows the swift coming time when the more intelligent voters will unite, not only against bossism and illegal graft, but against the SYSTEM of graft and bossism—capitalism itself.

The "cleaning up" which the independent voter accomplishes in a small way occasionally is always pitifully inadequate and temporary, like the spasmodic "reform" of kings when their subjects get too restless. The graft of politics could never be were it not for the immeasurably larger graft of business, which furnishes all the boodle out of surplus exploitations from the poor. Political graft can never be cured while business graft endures. Political bossism will perish only when "Captains of Industry" are abolished. The axe must be laid at the root of the tree.

Nevertheless, before a man is apt to give serious attention to the program of revolution he must have become dissatisfied with old parties and old methods. The political "reformers" have begun at least to get their eyes open. The misrule of party leaders which starts a wave of independent thinking, and the outrageous decisions and injunctions of capitalist courts which rudely awaken labor men to the essential one-sidedness of capitalist government, are blessings in disguise because they are sooner or later recognized as mere incidents of a system of politics and industry which is hopelessly dishonest and inhuman. These "reform" waves, which always fail to accomplish any large or lasting good as such, do accomplish immense good by loosening up the hard-pan of party prejudice, awakening genuine thoughtfulness as to the cause of political corruption and industrial tyranny and giving many the true revolutionary impulse which finally lands them on the side of genuine revolution.

The Socialist should rejoice at the increase of the independent voters, because they have at least begun to think and consequently will furnish us a vast amount of easy material to work on. They are in the mood to consider the real cause of public graft and private misery, if the subject is rationally presented. Experience proves that through these otherwise futile efforts to obtain justice thousands of men have been projected into the ranks of social revolution. So it will be now. Do not ridicule or abuse these men. Turn on the light and show them the real issues of our time. Our propaganda must be carried on more vigorously than ever before. Socialism is the only hope and the sure ultimate goal of genuine, would-be reformers, and now we have a better chance than ever to show them this saving truth. —E. E. C.

Russian Atrocities

"The Unspeakable Turk" has lost the chief place in the hall of infamy. "Christian" Russia, on a pretext of patriotic and religious zeal, is breaking all records for monstrous crime against her people, both Russian and Jewish. And the immeasurable atrocities lately committed against the Jews by order and connivance of the autocracy puts the final seal of bloody doom upon these despots. It is incredible to suppose that revolution in such a country can be peaceful. The blood and tears of millions of Russian people cry to Heaven for that vengeance which history shows is inevitably meted out.

It is to the undying glory of the socialist students that they bravely sacrificed their lives by scores fighting even unarmed against the diabolical Cossacks and their loot-inspired mobs to save what Jews they could from ruin and slaughter. This is the one splendid, divine incident in this incredible national crime.

The Russian church is also doomed. She has sinned away her day of grace. God must raise up a new religious movement to help revolutionize and save Russia from political, ecclesiastical and industrial outrage. —E. E. C.

Trend of the Social Movement

(*Continued from Page 2*)

of thought processes by which we have descended, is within us, in our bodies in our subconscious selves. The memories, the accumulated experiences, habits, the whole thought-concatenation which has built them up, is there—only waiting to be brought again into consciousness." The body is the inheritance of all the life which has gone before us, the result of all past thinking and experience. Not only the body, but our mentality with its prejudices, customs, beliefs has been handed down to us. "The thought habits thus crystallized in us may not be the best we can imagine; they may be inchoate forms of the race-life, destined to be replaced by superior forms; new needs, emotions, surging within us may find our present outlines inadequate. But the point is that our bodies now will no longer appear as alien and separate things from our minds, but as our own race-mind made visible, and as essentially continuous with and undivided from that which we more especially call ourselves."

I have been able to give only the most imperfect hint of the riches of Carpenter's pages. It will be seen, however, from what I have been able to bring out, that he is a monist, and that he attempts to show the unity of matter and mind, to reconcile idealism and materialism. He has so far succeeded as seems possible at the present time. At any rate, to my mind, he has made it fairly safe to conclude that materialism is lame and inadequate, and that it does not touch any of the deeper issues of human life. Marx turned idealism over, as presented by Hegel, looked at it from the other side, and became a materialist. Carpenter has made a similar overturn of materialism, as the socialists who follow Marx are insisting on interpreting it, looked at it more deeply and scientifically from the reverse side, and gives us a new idealism. He does not discard matter but monistically regards it as the other side of mind, and with a profounder synthesis speaks from the basis of the newest science the reconciling word we need at the present time. His word is suggestive but not final; and yet it is one we may listen to with much of confidence. It has insight, encouragement, and vital power.

Prof. Untermann Improving

Prof. Ernest Untermann, who has been very sick with brain fever at his home in Florida, is so much improved that he is able to walk about; but it is feared he will not be able to do regular literary or lecture work for several weeks. It is to be hoped he will be able to rest until his recovery is complete for the cause could ill spare his brilliant mental gifts and loyal heart.

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Is it not remarkable that ministers like Rev. Stelzle, men who are doubtless virtuous and sincere, fail to see that in spite of the doctrinal and ethical preaching of the churches there never was in all the history of the world, such a "reign of graft" and demagoguery—especially among church members? *The salvation of the church* depends upon its opposition to the graft, gambling, "horse-raee" system of competition.

Is it too soon to be curious to know Rev. Stelzle's idea of the object of the Department of Church and Labor? Is it merely to talk esthetics and morals to workmen? or chiefly to oppose Socialism? or does he really intend, "in the sweet by and by," seriously to discuss some phase of the gigantic and terrible labor problem that is beginning to shake the nation to its center and looms vast and frightful in the immediate future? —E. E. C.

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"How great is your God?" said someone to a Christian.—"Great enough" answered the latter, "to fill the Universe, and small enough to be able to dwell in the most humble heart."

There are in the Gospel mysteries and depths which even the theologians find it difficult to understand; but on the other hand the things necessary for our well-being are presented in such a simple form, that all men with common sense can easily understand them. The love of a mother has also its mysteries, which philosophy does not always succeed in explaining; but every child at least, is capable of understanding it's mothers affection.

An atheist once met Bishop Borowski in Kœningsberg (Germany) and said to him: "There is no God!" He defied him to give proof to the contrary. Borowski answered: "I leave to the scripture the trouble of answering you, for it speaks of you."

—It speaks of me! How? Where?"

—In Psalm 14, verse 1, where it is said: The fool hath said in his heart, There is no God.—From the Cloche d'Alarme, Paris, France, Translated by Ralph Korngold.

Editorial Itinerary

In journeying eastward to fill the lecture dates of our honored and scholarly comrade, Prof. Ernest Untermann, my first stop was Parkersburg, W. Va., four hundred miles from home. This beautiful, well-built city of twenty thousand inhabitants overlooks the majestic Ohio river and the charming island of Blennerhassett, the scene of a thrilling episode in the treasonable conspiracy of Aaron Burr. Just now a new sensation is shaking the town. The Social Rebel, a new weekly paper, edited by the dauntless young Socialist Fred H. Merrick, has not only been preaching socialism in a most vigorous and effective manner, but has literally "raised the dead" (the senseless, unpatriotic and cowardly lethargy of "the best citizens") by a terrific arraignment of the leading officials and business men on specific charges of gigantic graft, embezzlement and downright stealing. The paper fearlessly names the parties, from the District Judge down, and states the dates and amounts of their thefts. Young Merrick has been placed in jail for ten days for contempt of court; but had to be released and he has since charged the Judge in plain print with the most frightful crimes, which the Judge is unable to deny. The whole town is aroused and the people irrespective of party are demanding a thorough renovation (on the old line of "turning the rascals out!")

Meanwhile the Social Rebel is showing them that the evil is in the system, rather than in the men, and is making Socialists by the hundred.

Several notable converts to Socialism have been made, among them a brilliant young attorney and Merrick's own mother, to whom the vision of the new movement has come in a deep and wonderful religious experience.

The legal prosecution of young Merrick seems to have been abandoned, but evidences of a conspiracy against his life have appeared and his father, a well-to-do lawyer who is not yet a socialist, has offered a liberal reward for any evidence leading to the exposure of such a conspiracy.

Young Merrick who was some years ago a little wild, was converted and sanctified in a holiness meeting conducted in Seattle, Wash., by Dr. Carradine, and preached for the Methodists in Washington for more than a year. Coming into the Socialist movement under the influence of Dr. Titus and other extreme materialists he has been largely affected by that view, but still holds to theism and has in him the elements of great usefulness to the Socialist movement. He supports himself by clerking in a store while he edits the paper and works otherwise for the great cause. I confess a great admiration and affection for the young hero and pray that he may be wisely directed and loyally supported by the Infinite One and the friends who are rallying around him.

Owing to persistent rains the meetings at Parkersburg were not largely attended, but were profoundly interesting to me. There is a strong movement forming there. During my stay I had the pleasure of talking at length with some of the ministers and found them interested listeners and discriminating questioners.

At Cumberland, Md., two hundred miles further, the rain interfered badly, yet the Daily News did me the honor of saying I held the audience in spite of the rain—which reveals the severest test ever put upon me in an open air meeting.

At Cumberland I had a very pleasant and profitable visit with a few of the ministers, who manifested genuine interest in our movement, and became acquainted with Rev. Henry Collins, a "local" preacher of the Christian (Newlight) church, who is an enthusiastic socialist.

The Comrades of Hagerstown, Md., are an intelligent and virile set—judging by appearances, and a large crowd heard the address on the street.

In the Georges Creek mining district in the mountains of Allegheny County, I lectured at Vale Summit, Frostburg, Lonoconing and Barton to good sized crowds. At Frostburg, by special request of the Ministers Association, I addressed the preachers on Socialism from its *scientific*, *moral* and *spiritual* sides. They seemed deeply interested, took the name of the book I most heartily recommend—Mills' "The Struggle for Existence"—and promised to study the subject. At the close of the address each one personally thanked me for the address in a manner so hearty, sympathetic and brotherly that no doubt could remain as to their whole-hearted sincerity.

The meaning of American freedom receives sad illumination many times. In the home where I write the head of the family has just been discharged from the job by which he made a living for his family because he dared to join the union. Others have been discharged for speaking with the union organizer. Most of the socialists dare not openly join the branch nor wear the button lest they loose their jobs, and the whole state of Maryland is deeply agitated over the proposed amendment disfranchising all Negroes and Naturalized citizens who can not explain the state constitution to the satisfaction of the Democratic election judges!

Nevertheless, the Socialist movement is spreading rapidly here, and many brave comrades loyally stand for the truth and defy the tyrants who would rob them of what little liberty they yet possess, while they boldly proclaim the speedy end of "the reign of graft and tyranny" and the coming of the Co-operative Commonwealth.

So far, partly owing to the bad weather elsewhere and partly owing to the more thorough arrangements made there by Prof. Ira Culp, principal of the schools, the meeting at Vale Summit—a mere hamlet in the hills—was the best in several respects that I have held. The collection is the best so far, and the presence of thirty boys between the ages of ten and fifteen, who behaved perfectly and listened most attentively till about one third of the younger went to sleep under an address two hours long, the other twenty being much interested to the end, gave me great inspiration. From boys, men and women the courtesy was perfect and this valley will be heard from in the elections of the future.

Prof. Culp is a little (?) fellow with wide-open, frank, brave blue eyes and sharp, tenor robusto voice you can hear a mile away when he sings, who only weighs two hundred and seventy pounds! The boys in his school are well under control. They do not propose to give him occasion to sit down on them! This big-bodied, big-hearted, big-brained comrade is a graduate at law, but prefers the less remunerative and more useful occupation of the pedagogue. May his tribe increase! and may he live to see the dream of justice for which he so bravely labors gloriously fulfilled.

As evening falls among these mountains the lights from the miners' cottages glow like stars along the slopes and on the summits mingle with the stars until it is difficult to distinguish the distant worlds of light from the nearby candles in the humble toilers' homes.

Two thirds up the mountain side at Barton, Md., I had a delightful visit with a remarkable family named Logsdon. Hundreds of years ago a bright young lass called Honora Flinn was kidnapped on the coast of Ireland and brought to America among the women intended for the wives of colonial settlers. John F. Logsdon, an English colonist who had been for some time in Virginia, fell in love with this charming Irish girl, paid one hundred and fifty pounds of tobacco for her passage over and married her.

The great grand parents of my host on his mother's side, Johnathan Kurtz and Margaret Wallburn, were married at Berlin, Pa., in 1756, long before the Revolutionary war.

The present head of the family, John F. Logsdon, is a hale old gentleman, a miner, a raiser of bees, fruit, vegetables, flowers and children. He has fifteen children, ten of whom are yet living, seven of whom are sturdy, studious, worthy sons. They are taking various courses in the Scranton Correspondence School and expect to get out of the mines before long. All of them, including the father and two cousins, ten in all, are ardent, outspoken, active socialists and expect soon to see a greater and more beneficial revolution in America than their ancestors passed through.

These Logsdons are not only among the oldest American families and whole hearted socialists, but they are also devout Catholics and thoroughly in sympathy with genuine Christian Socialism, —Socialism with a religious, moral *soul* and a *body* of economic equality and justice—true brotherhood. There are thousands of devout Catholics among the socialists, and when the priest attempts to interfere they say that the church is authority in religious matters but not in politics. Meanwhile the number of Socialist priests is steadily increasing. The Catholic people desire economic freedom as earnestly as any other. All anyone needs to make him an enthusiastic socialist is a thorough knowledge of the subject. Therefore, "we must educate." —E. E. C.

Editorial Comment on Factors in Social Reform

(Continued from Page 1)

The quotation at the beginning of his article "gives away" both him and his philosophy. He undoubtedly regards human life as a horse-race, *where a score may run but only one can win*. And it has never occurred to him that however well-developed the racers and however swift the average, the stakes are carried away by the winner and *all the others* (in that group) *are losers*. Nor that the fact of a race for the stakes, which only one can win, *necessarily* banishes courtesy, kindness and unselfishness from the field! The race is a mad scramble to get ahead.

He has used an excellent figure to illustrate the competitive system. It is a mad race, a frenzied, gambling system. And has he not yet learned that in spite of all laws to the contrary, in every land the races have always been gambling, cheating, doping, murderous devices? Is human life to be allowed to remain on the level of a selfish, gambling horse-race? And is this the ideal of a minister of the Gospel of Christ?

In saying that the advocates of Socialism do not agree as to their fundamental principles and their plan of procedure, he reveals his ignorance or his unwillingness to tell the truth. There is not one-hundreth part the difference of opinion as to principles and methods among Socialists that there is among Christians, and none whatever as to the main principles. All the Socialists demand that production shall be *for use* and not for *profit*; that competition shall give place to co-operation under collective ownership; that the worker shall have all of his product; that only the workers (except children, the aged and infirm) shall enjoy the fruits of labor; that all children shall be carefully nurtured and educated; that all the aged and infirm shall be royally cared for; that government shall be by direct legislation, etc, etc. Only on minor matters do Socialists disagree. By the way, do the disagreements of the doctors of theology prove there is no essential truth in Christianity?

Rev. Stelzle says: "Jesus did not advocate the reform measures of his day." True. *But he did advocate revolution; and the apostolic church so understood him*, as their conduct clearly shows. And *it was an economic revolution*, which bravely attempted to "*turn the world upside down*" in the interests of *equal rights in economic brotherhood*. For this Jesus and the early Christians were called "seditious" and persecuted unto death. Our brother ought at least to read his New Testament and the history of the early Church and when he truly does so he will see that the early Christians were never persecuted for preaching what he does.

The Church can never "apply Christ's great principles of justice, love and service to every (or any) problem that confronts society" while IT DOES COMMIT ITSELF (as Rev. Stelzle does) TO THE BRUTAL, DISHONEST, INHUMAN, UNCHRISTIAN, "HORSE-RACE" SYSTEM OF COMMERCIAL GAMBLING AND PIRACY KNOWN AS THE COMPETITIVE SYSTEM!

—E. E. C.

The books, entitled "The Captive City of God" by Richard Heath, have just arrived from London. They are the Second Revised Edition with paper cover. Price 25 cts. All orders that were on file have been sent out. Order before they are all gone.

A Saint is not a man without faults, but a man who has given himself without reserve to God.—*Bishop Westcott.*

Classes and Class Hatreds

BY W. B. GALLAHER

It is impossible that class hatred should be the result of Socialist principles, such principles being grounded in universal brotherly love and justice. CLASS WRONGS MAKE CLASS HATREDS, and Socialism is the only system which can utterly exterminate such wrongs, by abolishing the capitalist and laboring classes as distinct and separate classes.

"But," says one, "as nature seems to have evolved the classes, and as they are mutually dependent on each other, as classes, for their respective class livings, with their separate and different standards of living, it would seem that they ought to make such mutual concessions to each other as would result in perfectly voluntary and harmonious co-operation, in which each would help the other to secure and maintain the best living possible in their respective classes, as different classes having different standards of living."

I answer this clas[illegible]rmony and co-operation, is "an utterly impossible dream." The [illegible]ng is utterly "impracticable" for reasons governing the nature of the classes and their necessary relations to each other as distinct classes.

The rich, employing class cannot exist at all, as a class, and have the benefit of class power, possessions and privileges, except by having the employed class dependent on them for employment and a living thereby. This dependence, along with its necessarily attending fierce competition for employment between working men, makes impossible a co-operation between employers and employed, which will yield the best possible results to each of these classes as a class. On the one side the employing class is protected by national tariff legislation, from foreign competition in the industries which it owns and controls, as to the things which that class produces for sale and profit; and it is allowed to protect itself from home competition by combines or trusts, and can do so completely. On the other side, the employed, the working class, have no protection, by national law, from the competition of cheap foreign labor, and can never completely protect themselves, by labor combines, from wage-reducing competition among themselves to get employment. Under these class conditions the employed class is practically at the mercy of the employing class as to wages and a living, uncombined labor, both foreign and home, holding combined labor down to the lowest wages and standard of living, it can accept.

Under such unequal and unfair conditions, how is there to be a just co-operation between the employing and employed classes, equally fair and beneficial to each? It is plainly impossible.

But suppose that the employed class, as such, was protected by national legislation from coming into competition with cheap foreign labor, and could at the same time perfectly protect itself; by labor unions, from the competition of unorganized working men at home, as the employing class can perfectly protect itself by trusts from home competition from members of its own class. In this case the tables would be turned; the employing class would be at the mercy of the employed, who would continually demand, from time to time, more and more wages, until the employing class would be finally compelled to give the highest wages they could give and make any profit at all, above cost and wear of material. This is why Parry, Post and Bær, oppose labor unions.

But neither class can be justly and righteously put at the mercy of the other, and certainly no co-operation for their mutual and equal benefit can be had under such conditions.

Again, as long as the classes as such exist, one must, of necessity, be placed practically at the mercy of the other, be it the employing or the employed class, according as the one or the other is the dominant class, which one or the other must of necessity be. It becomes certain, therefore, that the dream of class co-operation to mutual and equal benefit is "a wild scheme" and an "utterly impracticable thing."

Yet, it remains true, all the time, that the persons who form the respective classes of the employed and their employers, ought to co-operate with each other, as individuals, to secure the greatest possible benefits to each and all, in a true and brotherly spirit. but, as this cannot be accomplished by any just and practicable system of CLASS co-operation, as I have already demonstrated, it is manifest that it can only be achieved by the collective co-operation of all the INDIVIDUALS who now form the separate classes. It is equally manifest that this collective co-operation to the equal benefit of one and all, can only be practically realized under the COLLECTIVE and EQUAL ownership of all the means of production and distribution, giving necessarily the right of each individual to share equally in all their fruits.

And this is Socialism, the only practicable, and at the same time just, solution of the great labor problem. It is the only means of the utter destruction of class hatred and of the grand realization of the FATHER-HOOD OF GOD AND THE BROTHERHOOD OF MAN.

About the Christian Socialist

ASHTABULA, O., Oct., 15, 1905.

Just what I've been looking for. Bound to be a power in the grand movement. J. L. KNOWLTON.

ALVA, O. T., Oct. 10, 1905.

You have struck the Key Note of what is wanted for the present time. C. C. COLLIER.

ITEMS FROM EVERYWHERE

EDITED BY GEO. H. STROBELL

According to the Department of Commerce reports there were about 2000 persons killed and 28,000 wounded by the railroads, mostly for want of safety appliances already invented and ordered applied by law; but the Christian men to whom God has given control of the railroads are already individually sacred and it is presumed that they are acting as He would want them to act.

We are glad to publish an important victory of the Socialist party in Austria. Dr. Victor Adler, who has been the leader of the Austrian Socialists for the past quarter of a century, was for the first time, elected a member of the reichsrath, on October 18, 1905. He will represent Reichenberg, Bohemia.

Dr. Adler is one of the ablest and bravest Socialist leaders of Europe. He is to the Austrian movement what Bebel is in Germany, and we may soon hear from him in the Austrian Reichsrath.

The Japanese Socialists have finally formed a national organization. It was formed at Tokio, on August 18.

Twelve years ago in Australia there were two parties, the Free Traders and the Protectionists. Today there is one party—the Labor party—and the draggled remnant of another that occasionally totters helplessly before a tired public and tries to get itself taken seriously as the anti-Socialist party. But it has no power, it never had a policy, and its friends are ashamed to recognize it.—Cleveland Citizen.

The electoral district of Essen, Germany, was long considered the banner workingman's conservative stronghold. Year after year the dear good workingmen flouted the pretentions of Socialism in a way that endeared them to the Kaiser's own heart. But a change has come over the people and the district is good fighting ground. The New York World contained a dispatch dated Berlin, October 21, which says. The "great electoral fight in the district of Essen, which numbers 110,000 voters, mostly workingmen in the Krupp gunworks or in the coal mines, has been watched with great interest by the whole of Germany. The fight was practically one between the Socialists and the Catholic voters, and resulted in a victory for the latter, who succeeded in electing their member for the Centre party in the Reichstag.

The Catholic candidate obtained 41,776 votes, while the Socialists polled only 37,391. It is considered remarkable that since the last election, two years ago, the Socialists should have gained 6,000 more adherents to their party." Another such an increase would give us the district by a good majority.

In the midst of the election excitement the newspapers of the country are giving columns upon columns of news regarding the uprising in Russia. For once the conspiracy of silence regarding a Socialist movement is completely smashed. It would be a futile attempt to give here any account of the revolution now going on. The vast masses of people affected, the great extent of territory involved, the conflicting news and rumors render any just comment impossible. Who would have thought three years ago that the tendency toward autocracy, plainly seen then in all civilized lands, and perceptible even here in the United States, should find its first check in despotic Russia. There is no doubt that the Revolution will achieve a measure of success and that the spirit of a new democratic revival will sweep around the earth. There have been many such revivals, but for the first time in history there is intelligent direction awaiting it. For the first time the movement is being made an object of study and investigation and not of terror. We may be sure to see the agitation spread to all countries. We have much to do to prepare for it. Let us work unceasingly for the time may be very short.

Several sweeping victories gained by the Labor and Socialist combine in British cities recently at local elections have startled the old politicians perceptibly, and now their organs are attempting to obscure the real issue by declaring that the results were "Progressive gains," "anti-government victories," and so on. All of which causes the labor people to smile and renew their efforts to make the same sort of gains in future contests. That the Labor party as a political force will be able to do business in the British Parliament after the next election is now grudgingly admitted by its most persistent opponents. It is not unlikely that there will be nearly one hundred seats contested on behalf of labor and socialism. Of these probably sixty will have a good fighting chance for victory. The lowest estimates made are that thirty Laboring men will win. It is understood that the Laborites and the Irish members will pull together on important divisions, but even the Labor men alone could keep the government in hot water. This unpropitious outlook is the reason that the Tories are straining every nerve to hang on, and they are secretly aided by some of the Liberal capitalists.

By a vote of 5 to 1 the British railway employes decided to levy themselves a shilling to create a fund to elect men to Parliament from their own ranks instead of voting for politicians of the old capitalistic parties.

KARLSRUHE, Grand Duchy of Baden, Oct. 24—An election coalition unique in German politics has been arranged between the Liberal parties and the Socialists for the second elections to the Baden Diet. The first elections, which were held Oct. 20, having shown that there was danger of the Clericals gaining a majority in the Diet, the three Liberal parties, the National Liberals, the Democrats and the Radicals, constituting the so called "block," made overtures to the Socialists for mutual support in the districts where reballoting was found to be necessary. At a meeting of the leaders held here to-day, the deal was arranged, the Socialists agreeing to vote for the "block" candidates in twelve districts, the Liberals to support the Socialists in five districts.

This form of coalition has been urged among the Liberals throughout the empire for future elections to the Reichstag, but hitherto it has only resulted in provoking bitter controversies. The experiment in this Grand Duchy is therefore being watched with the keenest interest as possibly fore-shadowing a general alliance between the Socialists and the Liberals which may have far-reaching effects on German politics. Has the German Liberal Party become permeated with Socialism?

The issue between Socialism and Individualism is, I believe, the leading issue of this age-weary modern world. The men to come will envy us, as sharers in a battle greater than the anti-slavery struggle; greater than any phase in the eternal battle of the race for liberty since the convulsion of the Protestant Reformation set men free in the sphere of Religion, as Socialism promises to set him free in the sphere of economics.—PROF. VIDA SCUDDER, (Wellesley College).

At a meeting of the Massachusetts State Federation of Labor 29 per cent of the delegates voted for Socialism! A few years ago it would not have received a single vote. Gradually the workers are getting their eyes open to the fact that they must use their ballot to help themselves attain mastery of their tools of production and distribution. The world moves.—Appeal to Reason.

The Women's Socialist Club of Lynn, Mass., has recently joined the Socialist party as a dues-paying club. It is claimed that this is the first strictly woman's socialist club to join the party and pay dues in the country. We hope to see the women as progressive in other localities.

Western laborites say that the reason the Nevada Supreme Court declared the eight-hour law of that state constitutional was that the miners and other workingmen were giving it out straight that they intended to leave the old parties and go in on their on hook to fill the offices with their own kind of people. Therefore, the kindly old gents on the supreme bench thought that it was up to them to prove that they believed labor had still some rights left.

If the mail-order houses are making the small dealers tremble, what will they do when that great corporation, owning thousands of stores, begins to get in its work, having millions of employes, as James R. Keene says they will, establishing stores all over the country? That's as surely coming as capitalists are after the profits.

The Consumers' League of New York has discovered that during the holidays, 600,000 hours of overtime, for which no pay was given, was required by New York employers of their underpaid shop girls.

Trade unionists of Allegheny, Pa., have served notice on Mayor Wyman that political assessments against union men employed by the city will not be tolerated. Wyman has been told that the International Brotherhood of Electrical Workers will not permit the levying of 2 per cent or any other amount on the wages of the men employed at the city light plant. That will hold Wyman for awhile.

A recent number of the Open Shop, official organ of the National Metal Trades Association, contains this illuminating bit of information: "Millions of Hindoos live, marry and rear families on an income which rarely exceeds 50 cents a week. They never eat meat and need little clothing." So that's what the Parry crowd have in mind, to drive American labor to Mr. Hindoo level.

Hall Caine has been the literary storm center the last week or two. He has thrown the editorial forces of some of the large daily newspapers in New York and Chicago into a condition bordering on hysteria. It's all on account of an interview to which the celebrated author who has been making a careful study of social and political conditions in this country for some months, submitted two weeks ago. He commented interestingly on the high finance methods, on corporation tyranny, on the concentration of wealth, on the natural intelligence of the people, and the tendency toward public ownership. "I have been talking during the last few days with some of the wealthiest and foremost financiers of this country. They have explained much to me, and they agree that the present state of your country's finances is leading it in the direction I have just outlined.

"But the final result is sure to come. Unless your vast wealth is placed under governmental control there even may come to you a crisis as terrible as that of the French revolution."

"This remedy, then, is——?"

"A complete control by the government of all those great financial plants, of all those great manufacturing plants, of all the railroads, the telegraphs—everything that produces that wealth for which the rich men of your country have become famous the world over. They all belong to the people, and they should be controlled by the people."

"You are a Socialist, then, Mr. Caine?"

He nodded and said:

"Socialism is an aspiration, not a system; I am a Socialist in what one perhaps might call the higher plane of Socialism."

"Would not such a system of collective effort destroy all individual effort—cause ambition to flag?"

"I don't see why it should. That objection is raised only by those who do not understand the true Socialistic aspirations."

This is the day of big things in the Socialist movement. The Appeal to Reason has received paid orders for nearly three million copies of its special Trust edition. The National Secretary announces the publication of Comrade Weeks' pamphlet and in a few days received orders for nearly four hundred thousand. This brings the total circulation of this Weeks tract to about one million.

When the world learned it could have a state without a king and a church without a bishop, it had taken a long step towards learning that there could be a shop without a boss.—Lyman Abbott.

As Socialists we can say to the church, Welcome the issue of Socialism! You may work for 2000 years more to reform the hearts of men, but just as sure as a social system endures which enforces every crime in the whole gamut, your fight is a fruitless one.—Ex.

One of the pleasing evidences of the growth of the Socialist party is the interest which deaf voters are beginning to take in the movement. Almost every year Tammany Hall or the republicans arrange meetings for what may be called the "silent vote" of greater New York, but this is the first year that deaf workingmen will have an opportunity to have the principles of the Socialist party explained to them. A deaf man has arranged a mass meeting at the rooms of the Harlem Socialist club, 250 West, 125th street, Saturday evening, October 28th, and invitations have been sent to the deaf of Greater New York to attend. Morris Hilquit and J. C. Frost will speak and Edward P. Clarke, a teacher of the deaf will interpret their remarks into the sign language. Deaf Socialists will also address the gathering in the sign language.—Appeal to Reason.

The Citizens' Industrial association has issued "Its Report to the People," in which it villifies labor and lauds the capitalists of the McCall—McCurdy—Post—Parry stripe. It may seem strange at first sight that this "report to the people" was printed in the religious press of the United States at the regular advertising rates. This is not so strange when one reads the proceedings of the Rock River Methodist Conference, which, last week, declared for the "open shop" in the fight between the printers for an eight hour day. The Methodist book concerns have declared for the "open shop." One minister on the floor of the conference boldly stated "that the ministers should remember from what class came their support." In the fight now on between the capitalist class and the working class we may expect the church as an institution to take the side of the capitalist class—while many, very many, of the ministers champion the cause of the workers. 'Twas ever thus.—S. D. Herald.

THE GOSPEL ACCORDING TO CHRIST JESUS

W. A. PRATT, Y. M. C. A. Rooms, Wichita, Kans.

AND suddenly there was with the angel a
Multitude of the heavenly host praising God and
Saying; "Glory to God in the highest, and on
Earth peace, good will toward men."
Luke 2 chap., 13 verse.

THAT sweet refrain the angels sang
That o'er the plains of Beth'lem rang
On Christ's birth morning, brother,
Its echoing strains shall never cease
Till all mankind shall dwell in peace
FOR LOVE OF ONE ANOTHER.

NOT every one who loudly calls
The name of Christ in priestly halls,
Is "true disciple," brother;
But those are "true disciples" still
Who "do the Father's holy will"
FOR LOVE OF ONE ANOTHER.

WHAT was the gospel Jesus brought,
O'er which a hundred creeds have fought
A thousand years, my brother?
O! what indeed if it was not
That "new commandment" which He taught
THAT WE SHOULD LOVE EACH OTHER?

BEHOLD, the test supreme He chose,
To try the hearts, and souls of those
Who called Him Lord, my brother!
"By this," said He "shall all men see
That ye are truly mine, if ye
HAVE LOVE FOR ONE ANOTHER."

NO gospel this, of book or creed
Such as our rever'nd Rabbis read
As gospel now, my brother:
But, such as suits our human needs;
Made manifest by living deeds
OF LOVE FOR ONE ANOTHER.

NO Dismal homilies did He drawl
On "scheme and plan" to save us all
From "wrath eternal," brother:
His speech was like the sweet perfume
Exhaled from lilies when they bloom
FOR LOVE OF ONE ANOTHER.

ABOVE the tumult of the Law
A kindlier governing force he saw
And pointed sunward, brother,
To those eternal silent graces
That keep the stars all in their places
FOR LOVE OF ONE ANOTHER.

FOR more than rarest incense rising
From smoke of priestly sacrificing
Thro all the ages, brother;
Are songs of joy and peace ascending,
From living human spirits blending
IN LOVE WITH ONE ANOTHER.

THIS was the gospel Jesus brought
O'er which a hundred creeds have fought
A thousand years, my brother,
Oh! when will creed-bound bigots see
That to be truly Christ-like we
MUST SIMPLY LOVE EACH OTHER!

A Letter Carrier's Plea

Comrade Shaw in Wilshire's for July shows that almsgiving is often a failure in accomplishing truly beneficial results, and mentions a few ways in which it may be made beneficial to communities. Experiment, propaganda, exploration, discovery, political and industrial information,—take care of these and the pictures and statues, the churches and hospitals will take care of themselves. Very good; now I will indicate a way in which rich men can, if they will, do an immense amount of good, not only in their immediate neighborhood, but throughout the entire world and for all eternity.

The Kingdom of God spoken of in Daniel 2:44 and in many other scripture passages, will then be established and, thank God, "It shall stand forever." Read the 21 and 22 chapters of the book of Revelations, and consider whether the glorious kingdom there partly described is worth working and sacrificing and even dying for.

My wealthy friend, my Christian brother, my Socialist comrade, what higher or nobler, more effective and far reaching, cleansing and blessing ideal can you work for? And if you have faith in God's promises you know that your labor will not be in vain, that the establishment of the "Kingdom" in this twentieth century, through socialism is certain and your reward sure. Here is stock that will never depreciate!

Many an able and honest comrade in the movement is exhausting his vitality day by day in a mere struggle for existence, whose time and abilities might very profitably be employed in hastening the establishment of God's kingdom, had those favoring it sufficient financial resources to thus employ them. And while the writer expects to live to be one of the active agents in establishing the kingdom, he often wonders "How long, oh, Lord how long," before he and other equally or more deserving brethren will escape from the never ceasing grind and struggle merely to preserve their existence.

Men and women who will join such an organization, sacrificing personal comfort, giving time, energy and also of their scanty earnings to emancipate the world, keeping faithfully at it week after week and year after year, are pretty certain to appreciate any aid given them, and use funds entrusted to them very honestly and faithfully.

A headquarters in every city and large town is a most desireable acquisition. Here a library of Socialist books, papers and pamphlets should be kept to let and for sale; a free reading room; and perhaps subscriptions to Socialist papers and magazines should be received here, and boys employed on commission to sell them on the streets and deliver them to houses where subscribers desire.

The more rapid education of the people toward their emancipation, and the consequent shortening of the days of tribulation, (Matt. 24:22,) will well repay the expenditure of the necessary cash by those who have enough and to spare. Where can you find a nobler work?

And among the membership of Socialist parties and kindred organizations, many an opportunity will doubtless be found, to aid deserving men and women to better circumstances, and lives of larger usefulness than they lead while exausting all their energy in the struggle to sustain life.

Ah! rich men, if you indeed desire to bless and benefit mankind, do not neglect this field. For as Socialism involves the establishment of God's kingdom, the abolition of all evil, the reign of peace and plenty for all, yourself included, surely you cannot do as much good in any other way, as by aiding in the establishment thereof. Now, if anyone doubts this, the writer will give as much time and attention as his circumstances will permit, to make it plain, or otherwise assist anyone desirous of further investigation. And may God grant that this humble effort to point the way for honest and Christian use of surplus wealth may not be in vain.

NOTE:—Anyone wishing to correspond with the above writer on this subject address "Letter Carrier" in care of the CHRISTIAN SOCIALIST, Danville, Ill. He does not wish his name or address published in this communication lest he lose his means of making a living.

Contentment Versus Satisfaction

BY REV. CHARLES STELZLE

DOES the church teach that a man should be satisfied with his present condition, no matter what that condition may be? Long hours, short wages, unsanitary workshops, unhealthy houses, uneducated minds? Nothing could be farther from the truth. The whole trend of its teaching is in the opposite direction. Some men are sneeringly saying that the church teaches submission, and that, therefore, it is an obstacle in the way of real progress. At another time I desire to discuss this matter with reference to a man's relation to his "master". Just now I want to point out the difference between being "content" and being "satisfied." The Bible exhorts men to be content. It does not teach that they are to be satisfied.

There is a great difference between the two. St. Paul said that he had learned in whatsoever state he was, "therewith to be content." He had learned how to make the best of things as they were. But in the same epistle he added: "Not as though I had already attained, either were already perfect. This one thing I do: forgetting the things which are behind (the successes and the failures) I press on." He was content but not satisfied.

Satisfaction is derived from the Latin word "*satis*" and "*facio*"—which mean, *making, or having enough*. Contentment is from the Latin "*contineo*"—which means, *to contain*, or *to hold one's self together*.

Contentment lies in one's self. Satisfaction is derived from external objects. Contentment means the enjoyment of what one has, but it does not imply that one has reached the ideal. It is not indifference or laziness. It does not demoralize character or hinder noble aspirations or brave endeavor after improvement.

It does mean, however, that one is self- contained—the master of one's self. No man can reach out after higher and better things until he has conquered himself. Solomon, the wise king, once said, "He that ruleth his spirit is greater than he that taketh a city."

And so, the church is with the toiler in his struggles after better things. It does not teach that a man must be satisfied. It does teach that a man should learn to be content—and so does common sense teach it.

Dear Editor:—I believe you are teaching the right kind of Socialism and the only hope of success in the party is through reaching the many Christians who heretofore have regarded the Socialists as sacrilegious. Yours truly,

Jamestown, Pa. F. A. Harmon.